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WHOLE No. 631.

Religious Miscellany.

Voice of the Comet.

BY JAMES A. RICHY.
A wanderer on high,
I flash the planets by,
I leave the occupants to guess my name—
They know the heavens well—
Of me they cannot tell.
Whither I journey on, or whence I came.
As I approach, they fear;
As I recede, they grieve
Each other's weakness; as if even they
Were innocent of awe.
Or new the hidden law,
Which guides a comet on its errant way.

Upon an orb called Earth,
Children of God, whose birth
Is a mystical mortality,
Behold me, as a bride,
Shining, at the side
Of the resplendent Sun!—then what was I?

The harbinger of woe,
I bore, upon my path,
Fulfillment to the prophecy of Fear!
E'en grey-haired Learning shook,
And, with an averted look,
Beheld, me, bringing retribution near.

I saw whole nations, bowed
With apprehensions, crowd
Into their graveyards, unto Viewless Death;
I saw his tainted child—
Corruption—almost with
I pon the kingdoms of dethroned Breath.

I saw the crowned thing,
Earth's people name a king,
In vulgar terror—raising unto God
A holy sacrifice;
As though, by such device,
He might avert the just and angry rod.

The wise of every age,
The student and the sage,
Have written that I am a mystery:
Thy murmur of a "star
With fiery streaming hair,"
And of a "flying sword,"—still what am I?

The phenomenon of the tail of a comet being visible in bright sunshine, which is recorded of the comet of 1492, occurred again in the case of the comet of 1843, whose nucleus and tail were seen in North America, on the 29th of February, between the hours of 1 and 2 o'clock in the afternoon. The nucleus and tail appeared like a very pure red cloud, a darker spot intervening between the tail and the nucleus.

While the comet of 1843, according to the reports, continued during 24 hours, within a space of 2,000,000 miles from the earth, the comet of 1843, which appeared on the 29th of February, continued for 10 days, within a space of 100,000,000 miles from the earth. The comet of 1843, which appeared on the 29th of February, continued for 10 days, within a space of 100,000,000 miles from the earth.

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would ere long, result in the ushering in of a universal empire of intelligence and law and righteousness and peace and joy. Will it not, therefore, be our special care, looking forward to the world's progress and the future elevation of the whole race of mankind, not only to educate carefully and thoroughly our sons for the sphere of life in which they may be called to move and act, but also our daughters, whose sphere of duty and influence is even more grand and glorious, and involves more terrible responsibilities than that which Providence assigns to our sons? Woman's empire is the empire which is to bless or curse mankind in future as in the past; but if she is properly educated to life's sovereign mission, her empire will only be a blessing and not a curse.

Read one Book.

Don't read too many books. Dr. Nett, of Union College, observes that he can always tell the young men in college who are to make their mark in the world if he can only see them return from a visit to the college library, which is open once a week.—"I," says he, "saw a man leaving the library with five or six books under his arm, I would say to myself there goes a mental giant. He will read, mark, but not inwardly digest; and the consequence is, he is very likely to have mental dyspepsia; the mind endeavouring to acquire too much, strains itself, and becomes weakened. On the other hand, if I see a young student taking but a small book from the library, and that he does not return those for some time, I am satisfied that he will saturate his mind with the intellect of his author, and not only gain all the knowledge in the book, but sharpen his perceptions and invigorate every faculty. Nothing makes a man so well as being a little hungry all the time, and nothing improves the mind so much as reading one good book thoroughly, and making its facts your own. The mind is thus never cloyed or weakened."

An Affecting Incident.

A few days since, the several regiments of General Sickles' brigade were sworn into the service of the United States, by the administration of the customary oath. Four regiments had been sworn in, and each one took the solemn oath, accompanied and followed with hurrahs. An officer of one of the companies, stepping to the front, addressed General Sickles, and requested that his regiment might be sworn in with prayer. It was too solemn a moment for hurrahs. The General told him that the chaplains were absent, and there was no one to call upon to perform the duty. The officer replied that he would call upon one under his command, if the General would give him leave. Consent was given. The duty was explained to the regiment, and the officer called upon a young man in prayer. He stepped to the front and led them in prayer. He immediately took the place assigned him, and engaged in prayer. The whole regiment was melted into tears, as well as hundreds who were standing around as witnesses of the scene. The men stood weeping after the prayer was over. So deeply affected was the General, that he sent for the chaplains to come and witness the scene. It was from his lips that these facts were derived.—*North York Sun.*

United Effort.

To labor is the destiny of man. It is his normal condition before the fall, and his necessary condition afterwards. The course pronounced upon the earth caused no change in this respect. What previously was his pleasure now became his necessity. Every law of man's nature, both before and after the fall, protested against idleness. Without effort no development, no strength, no compensation, can be secured. It is this that gives utility, and value, and beauty to all physical productions. And he who refuses or neglects to perform some part in increasing the vital values of the physical or mental world, not only violates the law of his own nature, but is a cumberer of the ground, and a sinner against God. The same conditions of success, the same penalties for idleness, exist in the spiritual world. Effort is everywhere the essential requisite of success. My Father worketh hitherto, and I work; was the exclamation of Jesus, as he surveyed all that divinity was accomplishing for the salvation of man, and in a parable intended to sum up the whole duty of man in every age; he says, "Go to work to-day in my vineyard." "Work while it is day," seems to be the universal command, binding on every Christian.—*Journal and Messenger.*

Lo! I am with you.

O! amid that prostration of earthly hopes, when unable to glance one thought on a dark future, when the stricken spirit, like a wounded bird, lies struggling in the dust, with broken wings and wailing cry, longing only for pinions to fly away from a weary world to the rest and quiet of the grave; in that hour of earthly desolation, he who has the keys of death at his girdle, say, who has tasted death himself, and better still, who hath conquered it, draws near in touching tenderness, saying, "Lo! I am with you." I will come in the place of your loved ones. I am with you to cheer you, to comfort you, to support and sustain you. I, who once wept at a grave, am here to weep with you; I will be at your side in all that trying future; I will make my grave sufficient for you, and my promises precious to you, and my love better than all the earthly affection. The one is changeable; I am unchangeable—the one meets perishing; I am the strength of your heart and your portion forever!

Sweet Old Age.

God sometimes gives to a man a guileless and holy second childhood, in which the soul becomes childlike—not childish—and the faculties, in full fruit and ripeness, are mellow, without sign of decay. This is that sought-for land of Beulah, where they who have travelled manifold the Christian way abide a while, to show the world a perfect manhood. Life, with its battles and its sorrows, lies far behind them; the soul has thrown off its armor, and sits in an evening undress of calm and holy leisure. Thrice blessed that family or neighborhood that numbers among its members one of those not yet ascended saints!

A Dying Pastor's Injunction.

A clergyman said, "I am a clergyman from the State of Connecticut. I have here speak of the power of the gospel. I have lately learned a lesson on the subject, which I shall never forget, and which, I trust, will give direction and character to all my future labor. I was taught the lesson by a striking providence. I called in one day to visit a young promising brother clergyman, who had been settled in the ministry near me. I found him a dying man. It became my duty, at the request of friends, to inform him of his condition, and that he could not live, but must soon die. After the first shock of disappointment all was peaceful and calm as an evening sun. He wished to know if it would be wrong to pray that he might be spared; for, said he, "my great desire to live is that I may preach the gospel more simply." When told that it would not be wrong, he requested all to go into another room and pray, and that I would remain. He then said to me, "Do you know that the gospel has the power to save men? Oh! I must preach the gospel more simply—preaching the gospel more simply." I wish these dying words of Erskine Hays could reach every minister's heart. "Preach the gospel more simply." His great desire to live was that he might do this.

Beautiful and True.

Well has a forcible writer said: "Flowers are not trifles, as one might know from the pains God has taken with them everywhere: not one unfinished, not one bearing the marks of brush or pencil. Fringing the eternal borders of mountain winters, gracing the pulseless breast of the gray granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in their buttonholes. Villains seldom train vines over cottage doors." And another adds: "Flowers are for the young and for the old, for the grave and the gay, for the living and for the dead; for all but the guilty, and for them when they are penitent."—*American Agriculturist.*

A Historical Banner.

Before Dr. Hays left New York on his expedition to the North Pole, Mr. Henry Grinnell presented him a flag, telling him that much interest already attached to it. In Lieut. Wilkes' expedition it had been carried to a higher northern latitude than any other flag that ever floated, and had been rescued from the wreck of the sloop-of-war Peacock, off the Columbia river. Lieut. De Haven took it to a higher northern latitude than had been reached by the stars and stripes. Dr. Kane took it to a still higher point, and he was not entrusted to him to unfurl in the ice of the North Pole, and then to take especial care of it, and return it to him.—*Im-Messenger.*

Religious Intelligence.

From the London Watchman.

Opening of Conference, July 25th.

(By Telegraphic Despatch.)
This morning, after those proceedings in the Preparatory Committee which had occupied the previous days, from Saturday to Wednesday, and which are reported in our following columns, the One Hundred and Eighteenth Annual Conference of the Methodist Ministers was commenced in Brunswick Place Chapel, Newcastle-upon-Tyne. The Conference opens this year, six days earlier than has heretofore been its rule.—that is, on the last Thursday, instead of the last Wednesday, in July. As the Elections took place at a distance of 300 miles from London, and were concluded only an hour ago, we can give but the bare results, as transmitted by telegraph this afternoon; and to give these we have been obliged to put back our hour of going to press.

As usual, the first business was to supply the vacancies caused by death and superannation in the number of the "Legal Hundred." These are filled up partly by resignation, and partly by an elective nomination. We shall give the circumstances and particulars in our next, but the following are the names of the new members of the Legal Hundred:—
James Cotton, (by seniority,) in place of William Baker, (supernannated).
Samuel Romilly Hall, (by nomination,) in place of George Birley, (supernannated).
Thomas Dunn, (by seniority,) in place of Thomas Harris, (supernannated).
John Watson, 1st, (by seniority,) in place of Thomas Turner, (deceased).
George Turner, 1st, (by seniority,) in place of J. F. Mathews, (supernannated).

Subsequently the Conference proceeded to the election of its President, and then of its Secretary, for the year 1861-2. The votes given were as follows:—

FOR PRESIDENT.
Rev. JOHN RATTENBERY, 145
Charles Priest, 122
Dr. Osborn, 5

FOR SECRETARY.
Rev. JOHN PARKER, 235
W. L. Thornton, 18

The speeches of the retiring and of the elected Presidents are at this hour being heard in Conference, and of these and the subsequent proceedings of the first week of the Session, full reports will be given in our next number.

Wesleyan Home Mission and Contingent Fund.

The Home Mission and Contingent Fund is the oldest, it has been one of the most valuable, and it is one of the most necessary and important funds of our Connection.
It was originated by John Wesley, in 1749, in the establishment of the yearly collection of the classes, for the support of the Methodist ministry in needy localities, and for the extension of our Evangelical labours in this kingdom. Many of our well-established and influential circuits were thus efficiently aided in the early years of their existence.
There are still numerous circuits requiring help, that our ministry may be provided for helping societies and congregations. Many of these will need continued assistance. Grants are made this year to 208 circuits.

British Conference Committees.

ADDRESS OF THE REV. THOMAS JACKSON BEFORE THE MISSIONARY COMMITTEE OF THE BRITISH CONFERENCE.
The Rev. Thomas Jackson, in his first Report, said as follows:—
"That the review of a year marked by the absence of three members of the General Committee, calls for an expression of sincere regret at the losses which the Society has sustained in the removal of valued supporters, and of sympathetic regard for their bereaved relatives and connections. Mr. Hutches had been a warm and attached friend and useful Officer, for many years, before he became Treasurer of the Auxiliary Society for the London District; and Mr. Lidgett had also been a faithful, efficient and generous fellow-labourer in the work of Missions for a considerable time; while in Mr. Farmer the Society found a combination of excellencies which rendered his co-operation of the highest value. Firm and high principled in his attitude, diligent in his attention to business, generous and unassuming in manner, and in the amount of his contributions, liberal beyond most of his contemporaries, even in a liberal age; the removal of Mr. Farmer is lamented as a calamity, not to this Society merely, but to the entire Connection, and to the general interests of high sense of the worth of their departed friends, and their sorrow at their departure, they desire to renew the pledges of their devotion to the common cause, now endeared to them by additional associations, and the most solemn character, and to express their confidence in those great principles upon which their work is founded, and which no lapse of time and no loss of individual friends can impair or destroy."
After noticing the estimable qualities of the late Messrs. Lidgett and Hutches, Mr. Jackson said of Mr. Farmer it was difficult to speak. Early in life, Mr. Farmer was made a partaker of the Christian salvation, and through his family connections was not Wesleyan, after a taking a survey of the various Christian denominations he cast his lot with the Methodist, and was strongly attached to their peculiar institutions. He was singularly blessed by a beautiful Providence in his worldly undertakings, and he was indeed an example of sanctified prosperity, all his temporal enjoyments tended to increase his love and devotedness to Christ. His liberality was remarkable. There had been men of great property and enlarged views who had been anxious to do something extraordinary, and they had directed their attention to one particular object—such as the founding of a college or hospital, in connection with which their names should be handed down to posterity; but Mr. Farmer was not anxious for posthumous fame, and he selected those various charitable objects which appeared to him, upon a calm and conscientious view, to demand his support. The variety of his charities was one of the peculiarities of his character and conduct. He was remarkably liberal to the poor, the Treasurer of the Strangers' Friend Society, and a liberal contributor to the funds of that Society, which had been the means of preserving many a valuable life, and relieving a vast amount of human misery. It was a Society whose operations would attract the attention of the great Judge of all in the day of final account. As almost every one knew, Mr. Farmer was a liberal contributor to the funds of the British and Foreign Bible Society, of whose Committee he was an efficient member for a great number of years, and in later years of his life was made one of its Presidents. He was a warm friend of the Bible Society, because the Bible Society might, to a certain extent, be called the strength and backbone of Protestant Missions. In these times, their Missions were tracked by Pophish emissaries in various parts of the heathen world, but they could make no progress where the Missionaries had succeeded in translating the Scriptures and distributing them among the heathen. He was not going to give up his confidence in the infallibility of the Pope; but this was one subject upon which his Holiness appeared either inflexible, or his judgment came so near to infallibility that he (Mr. J.) was unable to distinguish between the one and the other. It was this that the Bible and Popery could not co-exist. His Holiness had told them an over and over again in his proclamations. Well, he it so success to the Bible Society. On the subject of Missions, what could they say as to Mr. Farmer's liberality and strength of affection? He was a man of sound judgment and notable standing the number and urgency of his own engagements, was ready to devote his life to the great cause. He was a man of an eminently catholic spirit; a lover of all the followers of the Lord Jesus Christ; but his warmest attachment was for Methodism. They had heard of an old gentleman in London who was constantly talking about his religion, and when asked what his religion was he said—"It is to love God and his fellow-creatures." Such was Mr. Farmer's religion. The foundation of all his excellencies was a personal godliness. He loved Class Meetings, and to associate with people whose souls were happy in God, and with those who were inquiring the way to Zion with their faces thitherward. He was careful to guard against a worldly spirit, and was greatly impressed with those words of the Saviour—"How hardly shall they that have riches enter into the kingdom of heaven." Mr. Farmer had told him (Mr. J.) that the danger of riches according to his experience, did not arise so much from a liability to love them to an inordinate degree, but that when a man possessed a large amount of wealth, it required so much of his time to see that it was properly cared for as to abstract him from the study of the Holy Scriptures and from secret prayer. Mr. Farmer being sensible of this, watched over the working of his own heart. He was singularly honoured

General Miscellany.

Rev. William Arthur on the American Rebellion.

I appeal to the speeches in Congress, to the intelligence of the times itself, to the issues raised at elections, to every public document and public event in the States of recent years, in proof of the fact that the North resists, not the occupation of New States with slaves, but the starting of new States with a survey of the various Christian denominations he cast his lot with the Methodist, and was strongly attached to their peculiar institutions. He was singularly blessed by a beautiful Providence in his worldly undertakings, and he was indeed an example of sanctified prosperity, all his temporal enjoyments tended to increase his love and devotedness to Christ. His liberality was remarkable. There had been men of great property and enlarged views who had been anxious to do something extraordinary, and they had directed their attention to one particular object—such as the founding of a college or hospital, in connection with which their names should be handed down to posterity; but Mr. Farmer was not anxious for posthumous fame, and he selected those various charitable objects which appeared to him, upon a calm and conscientious view, to demand his support. The variety of his charities was one of the peculiarities of his character and conduct. He was remarkably liberal to the poor, the Treasurer of the Strangers' Friend Society, and a liberal contributor to the funds of that Society, which had been the means of preserving many a valuable life, and relieving a vast amount of human misery. It was a Society whose operations would attract the attention of the great Judge of all in the day of final account. As almost every one knew, Mr. Farmer was a liberal contributor to the funds of the British and Foreign Bible Society, of whose Committee he was an efficient member for a great number of years, and in later years of his life was made one of its Presidents. He was a warm friend of the Bible Society, because the Bible Society might, to a certain extent, be called the strength and backbone of Protestant Missions. In these times, their Missions were tracked by Pophish emissaries in various parts of the heathen world, but they could make no progress where the Missionaries had succeeded in translating the Scriptures and distributing them among the heathen. He was not going to give up his confidence in the infallibility of the Pope; but this was one subject upon which his Holiness appeared either inflexible, or his judgment came so near to infallibility that he (Mr. J.) was unable to distinguish between the one and the other. It was this that the Bible and Popery could not co-exist. His Holiness had told them an over and over again in his proclamations. Well, he it so success to the Bible Society. On the subject of Missions, what could they say as to Mr. Farmer's liberality and strength of affection? He was a man of sound judgment and notable standing the number and urgency of his own engagements, was ready to devote his life to the great cause. He was a man of an eminently catholic spirit; a lover of all the followers of the Lord Jesus Christ; but his warmest attachment was for Methodism. They had heard of an old gentleman in London who was constantly talking about his religion, and when asked what his religion was he said—"It is to love God and his fellow-creatures." Such was Mr. Farmer's religion. The foundation of all his excellencies was a personal godliness. He loved Class Meetings, and to associate with people whose souls were happy in God, and with those who were inquiring the way to Zion with their faces thitherward. He was careful to guard against a worldly spirit, and was greatly impressed with those words of the Saviour—"How hardly shall they that have riches enter into the kingdom of heaven." Mr. Farmer had told him (Mr. J.) that the danger of riches according to his experience, did not arise so much from a liability to love them to an inordinate degree, but that when a man possessed a large amount of wealth, it required so much of his time to see that it was properly cared for as to abstract him from the study of the Holy Scriptures and from secret prayer. Mr. Farmer being sensible of this, watched over the working of his own heart. He was singularly honoured

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His death. His resignation was complete, and his sufferings of a great army. It was his prospect of a life of immortality, bright and unclouded, that gave him the strength to bear the cross for the slave, and though long covered with thorns, to give the word of life. Mr. Farmer's resignation was complete, and his sufferings of a great army. It was his prospect of a life of immortality, bright and unclouded, that gave him the strength to bear the cross for the slave, and though long covered with thorns, to give the word of life. Mr. Farmer's resignation was complete, and his sufferings of a great army. It was his prospect of a life of immortality, bright and unclouded, that gave him the strength to bear the cross for the slave, and though long covered with thorns, to give the word of life.

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I appeal to the speeches in Congress, to the intelligence of the times itself, to the issues raised at elections, to every public document and public event in the States of recent years, in proof of the fact that the North resists, not the occupation of New States with slaves, but the starting of new States with a survey of the various Christian denominations he cast his lot with the Methodist, and was strongly attached to their peculiar institutions. He was singularly blessed by a beautiful Providence in his worldly undertakings, and he was indeed an example of sanctified prosperity, all his temporal enjoyments tended to increase his love and devotedness to Christ. His liberality was remarkable. There had been men of great property and enlarged views who had been anxious to do something extraordinary, and they had directed their attention to one particular object—such as the founding of a college or hospital, in connection with which their names should be handed down to posterity; but Mr. Farmer was not anxious for posthumous fame, and he selected those various charitable objects which appeared to him, upon a calm and conscientious view, to demand his support. The variety of his charities was one of the peculiarities of his character and conduct. He was remarkably liberal to the poor, the Treasurer of the Strangers' Friend Society, and a liberal contributor to the funds of that Society, which had been the means of preserving many a valuable life, and relieving a vast amount of human misery. It was a Society whose operations would attract the attention of the great Judge of all in the day of final account. As almost every one knew, Mr. Farmer was a liberal contributor to the funds of the British and Foreign Bible Society, of whose Committee he was an efficient member for a great number of years, and in later years of his life was made one of its Presidents. He was a warm friend of the Bible Society, because the Bible Society might, to a certain extent, be called the strength and backbone of Protestant Missions. In these times, their Missions were tracked by Pophish emissaries in various parts of the heathen world, but they could make no progress where the Missionaries had succeeded in translating the Scriptures and distributing them among the heathen. He was not going to give up his confidence in the infallibility of the Pope; but this was one subject upon which his Holiness appeared either inflexible, or his judgment came so near to infallibility that he (Mr. J.) was unable to distinguish between the one and the other. It was this that the Bible and Popery could not co-exist. His Holiness had told them an over and over again in his proclamations. Well, he it so success to the Bible Society. On the subject of Missions, what could they say as to Mr. Farmer's liberality and strength of affection? He was a man of sound judgment and notable standing the number and urgency of his own engagements, was ready to devote his life to the great cause. He was a man of an eminently catholic spirit; a lover of all the followers of the Lord Jesus Christ; but his warmest attachment was for Methodism. They had heard of an old gentleman in London who was constantly talking about his religion, and when asked what his religion was he said—"It is to love God and his fellow-creatures." Such was Mr. Farmer's religion. The foundation of all his excellencies was a personal godliness. He loved Class Meetings, and to associate with people whose souls were happy in God, and with those who were inquiring the way to Zion with their faces thitherward. He was careful to guard against a worldly spirit, and was greatly impressed with those words of the Saviour—"How hardly shall they that have riches enter into the kingdom of heaven." Mr. Farmer had told him (Mr. J.) that the danger of riches according to his experience, did not arise so much from a liability to love them to an inordinate degree, but that when a man possessed a large amount of wealth, it required so much of his time to see that it was properly cared for as to abstract him from the study of the Holy Scriptures and from secret prayer. Mr. Farmer being sensible of this, watched over the working of his own heart. He was singularly honoured

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Our Children's Corner.

Our Baby.

BY MRS. E. D. GAGE.

Did you ever see our baby?

With her eyes so sparkling bright,

And her skin so lily white,

Lips and cheeks of rosy light;

Tell you what,

She is just the sweetest baby

Of the lot.

Ah! she is our only darling.

And to me,

All her little ways are witty.

And when she sings her little ditty.

Every word is just as pretty

As can be.

Not another in the city

Sweet as she!

Don't you think so?—Never saw her,

Wish you could

See her with her playthings clattering,

Her little tongue a-chattering.

Like dancing feet come patterning;

Thank you would

Love her just as well as I do.

If you could.

Every grandma's only darling.

I suppose,

Is as sweet and bright a blossom,

Is a treasure to her bosom,

Is as cheering and endearing

As my rose—

Heavenly Father, spare them to us

Till life's close!

—Methodist Recorder.

seemed rather to burn than to cool, and, shaking

the ripe fruit from the branches declared they

would taste every kind that grew there. The

old man looked grave and said, "Mad young

people, these waters never taste; we have drunk

ourselves, and those fruit are poisonous;

do not touch them. Come on with us to con-

der city, where riches and honor crown the

traveler, and overflowing fountains gush his

thirst.

"Now and then the travellers were startled

by a voice from above, which sounded some-

times in their ears. While the little ones were

gathering gaudy flowers by the muddy lake, they

heard that voice gently whispering, "Suffer little

children to come unto me." It never ceased to

half-echoed long enough. It never ceased to

be heard until they were taken from the

dish to the plates with a fork instead of a spoon.

"Tomato Sauce.—Take one dozen of ripe

tomatoes, put them into a stone jar and strain

in a cool oven until quite tender. When cold,

take the skins and stalks from them. Mix the

pulp in the liquor which you shall find in the

jar, do not strain it, add two spoonfuls of

the best powdered ginger, a dessert-spoonful of

oil, a half of garlic chive seed, five table-

spoonfuls of vinegar, a dessert-spoonful of Chili

vinegar or a little Cayenne pepper. Put into

small-mouthed sauce bottles, corked. Keep in a

cool place, it will keep good for years. It is

ready to use as soon as made, but the flavor is

better after a week or two. Should it not appear

so good, turn it out, add more ginger; it will

require more salt and Cayenne pepper. It is a

long tried receipt, a great improvement to cur-

ry. The skins should be put into a wide-mouthed

bottle, with a little of the different ingredients,

as they are useful for hashes or stews.

STEWED TOMATOES.—Slice the tomatoes into

thin slices, season with pepper and salt,

and place bits of butter on the top; put on

the lid close, and stew twenty minutes. After

this, stir them frequently, letting them stew till

well done; a spoonful or two of vinegar is im-

provement. This is excellent with roast beef or

mutton.

TOMATO PRESERVE.—Take the round yellow

variety as soon as ripe, scald and peel; then

take seven pounds of tomatoes add seven pounds

of white sugar, and let them stand over night;

remove the scum; put in the tomatoes, and boil

gently fifteen or twenty minutes; remove the

fruit again, and boil until the syrup thickens.

On cooling, put the fruit into jars, and pour the

syrup over it, and add a few slices of lemon to

each jar, and you will have something to please

the taste of the most fastidious.

THE PICKLE TOMATOES.—Always use the small

ones are thoroughly ripe. Use the most

delicious ones are decidedly the best. Do not pick them

as most receipt-books direct. Let them lie in

strong brine three or four days, then put them

down in layers in your jars, mixing with each

small onion and pieces of horseradish, then pour

the vinegar (cold), which should be first

spiced as for peppers; let there be a spice bag

to have every day over your cover. Turn carefully,

and set them by in the cellar for half month be-

fore using.

TOMATO CABBAGE.—Take ripe tomatoes, and

skald them just sufficient to allow you to take off

the skin; then let them stand for a day, covered

with salt, strain them thoroughly to remove the

seeds; then to every two quarts, three ounces of

vinegar, two of black pepper, two nutmegs, and a

little Cayenne pepper, with a little salt, both

the liquor for half an hour, and then let it cool

and settle; and a pint of the best cider vinegar,

after which bottle it, corking and sealing it tight-

ly. Keep always in a cool place.

ANOTHER WAY.—Take one hundred of toma-

atoes, and boil them until they are soft; squeeze

them through a fine wire sieve and add half a

gallon of vinegar, one pint of a half salt, and

one ounce of cloves, a quarter of a pound of allspice,

two ounces of Cayenne pepper, three teaspoon-

fuls of black pepper, five heads of garlic minced

and separated, mix together, and boil about three

hours, or until reduced to about one-half; then

bottle without straining.

Housekeeping.

Tomatoes.

Tomatoes, thoroughly cooked, may be put in

tight cans, and kept any length of time; or the

pulp may be spread upon plates and dried in the

oven, or a slow oven, and kept as well as dried

pumpkin, dried apples, peaches, or pears, and

will be found equally excellent in winter.

For every day use, a quantity sufficient for the

use of a family a week may be cooked at once,

and afterwards eaten cold or warmed over. We

weg of those who use the excellent fruit to try

what cooking will do for it. It has been eaten

half-cooked long enough. It never should be

dished until dry enough to be taken from the

dish to the plates with a fork instead of a spoon.

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BRITISH SHOE STORE,

No. 145 GRANVILLE ST.

ARTHUR J. RICKARDS

HAS received per steamer "America," a large

assortment of Boots, comprising all the latest

styles, such as—

Patent Elastic Boots, with

Patent Elastic Boots